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THE  
**Jewish Expositor,**

AND  
FRIEND OF ISRAEL.

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OCTOBER, 1816.

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MR. CROOLL'S REMARKS,  
WITH THE  
ANSWER OF W. CUNINGHAME, ESQ.  
[Continued from page 330.]  
CHAP. CLVIII.

*John and Elijah will prove that Christ was  
not the promised Messiah.*

“Behold, I will send to you  
Elijah the prophet before the  
coming of the great and dreadful  
day of the Lord: and he  
shall turn the heart of the fathers  
to the children, and the  
heart of the children to their  
fathers, &c.” (Mal. iv. 5.)

By these two passages we  
are instructed, First, That the  
dreadful day means the day of  
the restoration. Secondly, We  
are informed that before that  
day, Elijah will be sent to  
Israel, to declare unto Israel  
the good tidings of their redemption  
out of their long captivity. Thirdly,  
That Elijah will unite all the families  
of Israel to their God, by a true  
repentance, to prepare them,  
and make them deserving of  
the blessing of that great day.  
Fourthly, That Elijah will

come, not as an angel, but as a  
man. Fifthly, that his name  
will not be changed to be called  
John. Sixthly, We are not  
informed that Elijah will be  
beheaded, but on the contrary,  
for his coming will be on purpose  
to cause all Israel to return  
to their God.

And that Elijah is to come  
before the Messiah and before  
the restoration, is also confirmed  
by the New Testament, “And  
they asked him, saying, Why  
say the Scribes that Elijah must  
first come? And he answered  
and told them, Elias verily  
cometh first, and restoreth all  
things.” (Mark ix. 11—13.)  
“But I say unto you, that  
Elias is indeed come, and they  
have done unto him whatsoever  
they listed, as it is written of  
him. For all the prophets and  
the law prophesied until John.  
And if ye will receive it, this  
is Elias which was for to come.”  
(Mat. xi. 13, 14.) “But I say  
unto you, that Elias is come  
already, and they knew him  
not, but have done unto him,

&c. And he (John) shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." (Luke i. 17.)

Here are proofs both from the Old and New Testament, that Elias is to come first.

*Question.*

Who are that people which are to be prepared for the Lord by Elias? Does it mean the Gentiles or the Jews? No person will contradict me, that it means Israel; for it is confirmed by the text, "Behold, I will send *to you* (not to the Gentiles) Elijah the prophet."

Let us now seriously examine the whole of this subject, Matthew says, that John was Elijah, but is contradicted by Malachi, for he says, "I will send you Elijah," but not John.

Again, Matthew says, that "Elias is come already, and they know him not." If this account is to be credited, the question will be, Why was he sent in disguise by another name, to be called John? But this is also contradicted by Malachi: "I will send you Elijah," says the prophet, but not a John, or else the prediction of the prophet would prove not to be true.

Luke says, "And John shall go in the spirit and power of Elijah." This is also contradicted by Malachi, for the prophet says, I will send you Elijah the prophet; but neither

spirit nor power is mentioned. Therefore, as the prediction of the prophet is the word of God, it must follow that Elijah will come as a man, and in the same manner as when he was on earth.

That Elijah shall be killed, is also contradicted by the prophet; for it is said, "I will send Elijah the prophet to turn the heart, &c." but not to be killed; for if Elijah was to be killed, then the words of the prophet cannot be true.

It is a hard task for a Christian to make a Jew believe any thing which is contrary to the word of God: a Jew will say, I am instructed by the word of God, that Elijah the prophet will be sent, but not John; therefore Elijah is Elijah, and John is John.

Malachi says, "Behold, I will send to you Elijah the prophet before the coming of the great and dreadful day of the Lord." It is now past more than 1800 years, and yet that day is behind. The coming of John was a useless message. First, he could not turn the heart of Israel to their God; and secondly, he was killed: then all was stopped at once. The question will remain, Why was he sent? he might have been better kept back. John could not prepare the people unto God; but, Why?—Answer. Because he was only John. But when Elijah shall come he will be able to accomplish his message, because he will be Elijah.

It is recorded in John i. 19,

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.” Here is a proof and clear evidence out of the New Testament, that John was not Elijah. Now, Christ says, that John was Elijah, John declares that he was not Elijah; the question will be, which of the two must a Jew believe? both cannot be true. To reconcile these two contradictions, I know not how it can be done, therefore I leave it to be answered by the learned Christian, or by a converted Jew.

The reader ought also to take notice of the following observations. According to the New Testament John was sent by God; if this be true, how could he deny his message? In 1 Kings xiii. we are informed that the prophet faileth only in one single point in his message; instantly he was killed by a lion. Jonah the prophet fled before God, and would not go with the message of God; he was also instantly punished by God, by being buried alive in the belly of a fish. Now John knew already the consequence of denying the message of God, the question will remain, Why, or on what account did he not deliver his

message? I verily believe that John spoke the truth, that he was not Elijah, but only John. Let this chapter be well considered, and it will be found, that John was only John, and if so, Christ could not be the Messiah, because Elijah must come first.

*The wonder is great.*

The two greatest ambassadors ever sent by God, according to the belief of Christians, were John and Christ, and both were killed. Perhaps Christians will say, both lost their lives because of the wickedness of the Jews; but I would answer, that they are mistaken, for Elijah will be sent on purpose to prepare the people unto God; and if so he will be able to do it. The Messiah will also be sent at the same time, to take possession of the kingdom of this world, and when he shall be sent he will succeed and prosper, and accomplish it.

According to my belief, I maintain, that Elijah and the Messiah will be the two great ambassadors of God, and both have been born many ages past, and both are ready to appear in this world, as soon as they will be commanded to do it.

#### CHAP. CXCIII.

*By the ten tribes will be proved that John was not Elijah, and that Christ was not the Messiah.*

It is written in Malachi, the last chapter, “I will send to you Elijah the prophet, and he shall turn the hearts of the fathers to the children, &c.” According to the account of Ezra, in the time of the second



temple, the land was inhabited only by two tribes, namely, Judah and Benjamin. Both Elijah\* and the Messiah will not be sent to only two tribes, but to the whole nation. John and Christ made their appearance in the time of the second temple, and among two tribes only: they did not succeed in their undertaking. This must prove that neither the one nor the other were sent by God, by which it must be determined that both are yet to come.

ANSWER TO CHAP. CLVIII, OF MR.  
CROOLL'S MS.

Mr. Crooll in this chapter retails the objections of Rabbi Isaac in the Chizuk Emuna, which were refuted by Bishop Kidder a century ago. In my answer I shall, as much as possible, study brevity, referring your readers to the valuable work of Bishop Kidder for more full information on the point in question.

I begin by observing that it cannot be inferred from the promise in Malachi iv. 5, that Elijah the Tishbite is to come *in person* before the great and dreadful day of the Lord. The words in Ezek. xxxvii. 25, *My servant David shall be their prince for ever*, are, by Mr. Crooll himself, interpreted to signify, not David the son of Jesse, but Messiah the son of David. It is also written in Hos. iii. *Afterwards the children of Israel shall return and seek the Lord their God and David their king*. The Targum of Jonathan on this pas-

sage is as follows: \* *Afterwards shall the children of Israel be converted and seek the service of the Lord their God, and shall obey the Messiah the son of David their King, and shall learn the service of the Lord.*

If the Targumist and Mr. Crooll both concur in holding that the Messiah the son of David is signified under the name of David in these passages, what solid reason can be given why John the Baptist, who was to be the precursor of the Messiah, might not be foretold under the name of Elijah, though he was not to be Elijah the Tishbite? As there are two Davids, the one the son of Jesse, the other the Messiah David's son, why may there not in like manner be two Elijahs, one the Tishbite, another the Baptist?

I remark further, that some Jewish doctors (as is testified by Rabbi Levi Gershon †) hold that Elijah was the same individual as Phinehas, though under another name. But if this be the opinion of the Jews, how can they charge it as an objection to the truth of Christianity, that the same individual is called in the prophet Malachi Elijah, and in the gospels John?

Mr. Crooll avers that it is contrary to the words of the prophet that Elijah should be

\* בתר כן יתבון בני ישראל ויתבעון  
ית פולחנה דוי אלהון וישמעון למשיח  
בר דוד מלכותן ויתנו לפולחנה דוי

† See Lightfoot's Works, vol. i. p. 522.



killed, because he was to be sent to turn the hearts of the fathers, &c. The answer to this is, that before he was put to death he did turn the hearts of many of the children of Israel. It is manifest from the gospels, that his ministry was attended with great success. It is said, in Matt. iii. 5, "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." It appears also, from many other passages, that the people universally esteemed him to be a prophet, and though the Rabbits, the Scribes, and Pharisees, believed not on him, yet the publicans and harlots believed him and repented of their sins.

But I observe in the next place, that John's being sent to turn the hearts of the children of Israel, by no means implies in it the universal success of his mission. The former prophets had also been sent to that people for the same purpose of turning their hearts to righteousness, and yet in Dan. ix. 6. it is written, *Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, &c.* If it be asked by Mr. Crooll, why the Baptist was not more successful, the answer is, that the Jews at this time were, according to the word spoken by the prophet Hosea, Lo-ammi, not my people, and they, alas! only justified the heavy charge in-

cluded in that name, by rejecting both the Messiah and his forerunner.

When Mr. Crooll asks, "Why was John sent? he might better have been kept back," he means, that because John's message was not received by the people, therefore it was useless. But I answer, that this is the precise description which is given of the message sent by the Lord himself in the prophecies of Isaiah, viz. that it would be rejected. Chap. vi. 9, *Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.* Again, in chap. liii. 1, the prophet exclaims, *Who hath believed our report, and to whom is the arm of the Lord revealed?* Will Mr. Crooll say also with respect to the prophet Isaiah, *Why was he sent? he might better have been kept back.*

Mr. Crooll's next objection rests on the supposed discrepancy between John the Baptist's account of himself, and the testimony of Jesus concerning him. John was asked by the priests and Levites (John i. 19.) *Art thou Elias?* *He saith, I am not. Art thou that prophet?* *And he answered, No.* On the other hand, Jesus told the Jews (Matt. xi. 14.) *And if ye will*

receive it, this is Elias which was for to come. And on another occasion he said to the disciples, (Matt. xvii. 12.) *But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed.*

On these passages Mr. Crooll observes, "Christ says that John was Elijah, John declares that he was not Elijah; the question will be, which of the two must a Jew believe; both cannot be true."

In answer I observe, that the Jews, when they questioned John if he was Elias, certainly intended to ask whether he was Elijah the Tishbite in person. In this sense John certainly was not Elias, and he therefore answered truly that he was not. That this was the meaning of the question cannot be denied by the modern Jews, for it is well known that they still look for Elias the Tishbite, to come before the appearance of the Messiah.\* This indeed appears from Mr. Crooll's rea-

soning on the subject. Now as John knew such to be the meaning of those who asked him, "Art thou Elias?" if he had answered that he was Elias, he would have been chargeable with leading them to believe that he was the Tishbite returned to this world; *i. e.* with leading them into error.

On the other hand, when Jesus told the Jews that John was Elias, he did not affirm that he was Elias the Tishbite as the Jews vainly imagined; his words are, *This is he of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee.* And he afterwards adds, *If ye will receive it, this is Elias which was for to come.*

Unless, therefore, Mr. Crooll can prove (what it is evident he cannot) that the Elias which was for to come, or the Elias promised in the book of Malachi was to be Elias the Tishbite, no real contradiction can be shown to exist between the words of John and the testimony of Jesus. And as it is no less manifest from the New Testament that there are two Elijahs, than it is from the Old that there are two Davids, it follows that the answer of John the Baptist and the testimony of Jesus are perfectly consistent with each other.

Mr. Crooll next observes, "The wonder is great," that the two greatest ambassadors sent by God, according to the belief of Christians, should both have been put to death.

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\* So full are the Jews of the coming of Elias, that their doctors have invented a ridiculous story that Elias comes invisibly at the circumcision of every Jewish infant. A seat or chair is accordingly placed for the prophet, adorned with tapestry and silk cushions, on which occasion they say with an audible voice, "This is the chair of the prophet Elias." When the child is brought by the women to the door of the apartment, the words ברוך הבא, "Blessed is he that cometh," are uttered by the whole assembly, and at this instant it is imagined that Elias enters with the child. — *Buxtorfi Synagoga Jud.* cap. ii. — O when shall the happy period come that the Jews shall cast away such vain fables, and believe the testimony of their own prophets concerning the Messiah!

In answer to this remark, I observe, that all the works of God are wonderful; all his ways are above our ways, and his thoughts above our thoughts. (Isa. lv. 7, 8.) It is therefore quite consistent with what we know of God's other works, that the most glorious of all his operations, the redemption of fallen man, should be effected in a way quite contrary to our natural apprehensions of things. There are also many intimations in the Hebrew scriptures, that the ways of God towards his people shall, in fact, be such as to excite the wonder of the children of Israel. In Isaiah viii. 18. it is written, *Behold, I and the children whom God has given me, are לַאֲתוֹת וּלְמוֹפְתִים for signs and for wonders in Israel, from the Lord of hosts, which dwelleth in mount Zion.* We believe that the prophet here speaks in the name of the Messiah; when modern Jews express unbelieving wonder at the death of Christ, we therefore only behold the fulfilment of this prophecy, and a new evidence of the Messiahship of Jesus.

I shall now request the attention of Mr. Crooll to another passage of scripture, wherein God himself declares that He will do a marvellous work and a wonder. (Isa. xxix. 9.) *Stay yourselves and wonder, cry ye out and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep*

*sleep, and hath closed your eyes: the prophets and your rulers the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men. Therefore I will proceed to do a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

These words are addressed to the Jews, and I am informed by a learned Christian\* that Maimonides, in his *More Nevochim*, par. ii. c. 11. p. 212, confesses that this passage respects the present case of that people. Christians are not, therefore, surprised that the death of the Messiah for the sins of the world should be rejected by the Jews; for although it be most clearly predicted in Isaiah liii. and Dan. ix. that the Messiah was to be cut off as an offering for sin; yet, as we are informed that the vision is to be considered as a sealed book by the learned,

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\* Dr. Gill on Isaiah xxix.



and illegible by the unlearned among that people, we are at no loss to discover the cause of this unbelief to be their lamentable inattention to the words of their own prophets. We know, however, that a time is approaching, and we believe it to be near at hand, when *they shall confess their iniquity and the iniquity of their fathers, with their trespass which they have trespassed against the Lord.*— *Their uncircumcised hearts shall then be humbled, and they shall accept the punishment of their iniquity.\** Then Israel shall return and *Jerusalem shall be inhabited as towns without walls.†* How great shall be the honour and happiness of those of the children of Israel, who shall be the first to confess their sins, and lead the way to their brethren in this great act of national repentance! Surely their reward will not be less than that of Caleb the son of Jephunneh, who brought a good report of the promised land.

Mr. Crooll concludes that division of his MS. which I am now considering, with the following remarkable declaration: *According to my belief, I maintain that Elijah and the Messiah will be the two great ambassadors of God, and both have been born many ages past, and both are ready to appear in this world, as soon as they will be commanded to do it.*

If the Messiah was born many ages past, he must have come many ages past, for the

first advent of the Messiah is when he is born at Bethlehem in the land of Judah. (Micah v. 2.) But if he came many ages past, as Mr. Crooll's admission implies, and if he be not now in this world, but "ready to appear in it as soon as he shall be commanded to do it," then it follows that there are two advents of the Messiah, the one many ages ago, when it seems he was born without being known by the people of Israel. This first coming of the Messiah must have been in a state of humility, for a king who is unknown, is by that very fact in a humble condition. The second advent of the Messiah is yet future, and shall be in a triumphant manner. By the above most important admission, Mr. Crooll does therefore, in fact, abandon, or at least overthrow, all that is written in his Restoration of Israel, against the doctrine of there being two advents of the Messiah, the one in a state of humility, the other in glory. Perhaps, also, Mr. Crooll will now be ready to acknowledge that the prophecy in the hundred and tenth Psalm describes the present condition and abode of the Messiah, previous to that advent which he contemplates, agreeably to what is said in the following remarkable testimony of Rabbi Isaac Arama on Genesis.\* "We

לא מצינו אדם ונביא שיתנבא ילידתו  
קודם ילידת אביו ואמו כי אם משיח צדקנו  
ולזה רמז מרהם משה לך של ילדותך  
רצה לומר קודם שיברא רהם יולדתך  
נתנבא ילדותך ולזה רמז לפני שמש ינין

\* Levit. xxvi.

† Zechariah ii. 4.



find no man nor prophet whose nativity was predicted before the birth of his father and mother, excepting the Messiah our Righteousness: and to this (effect) he signified; *From the womb, from the morning, thou hast the dew of thy birth.\** That is to say, Before the womb of thy mother was created, thy nativity was foretold. And to this (purpose) he signified, *Before the sun his name shall be spread abroad;†* for even before the creation of the sun, the name of our Messiah was firm and established, and he was sitting at the right hand of God, and this is what he said, *Sit thou at my right hand.‡*”

I shall conclude what I have to say under this head, by asking Mr. Crooll the following question: As he now admits that the Messiah was born many ages past, and was not then known by the people of Israel, what good and solid reason can he give why Jesus of Nazareth may not be the Messiah, and rejected by the Jews because they knew him not, according to the words of the prophet Isaiah, (vi. 9.) *See ye indeed, but perceive not;* and agreeably to what the apostle Peter said in Acts iii. 17. *And now, brethren, I wot that through ignorance ye did it, as also your rulers.* Surely

if Mr. Crooll will receive with candour the testimony of Rabbi Isaac Arama given above, he must acknowledge that it strongly corroborates the Christian cause, and it may assist Mr. Crooll to discover the true character of Him whom we believe to be now seated at the right hand of God, made an High Priest for ever after the order of Melchisedek.

ANSWER TO CHAP. CXCH. OF MR. CROOLL'S MS.

The argument of Mr. Crooll in this chapter is, that the prophet Elijah and the Messiah were both to be sent to the whole nation of Israel; but John and Jesus came in the time of the second temple, when only two tribes inhabited the land of Israel, therefore they could not be sent by God. This argument is founded on a *petitio principii*. It takes for granted what ought to be proved, viz. that it was necessary that the personal ministry of Elias and of the Messiah, should be exercised among the whole twelve tribes. But this is contrary to what the scriptures testify as to the period of the Messiah's advent. From Haggai ii. 9, and also Daniel's prophecy of the seventy weeks, it appears that the Messiah was to come during the period of the second temple. It is also undeniable that such was the expectation of Mr. Crooll's forefathers in the time that Christ appeared. Consequently Mr. Crooll's sentiments are opposite to those of the whole Jewish nation at that period,

שמו כי אפילו קודם בריאת השמש היה  
הזק וקיים שמו של משיהו והיה יושב  
בימין האל וזה הוא שאמר שב לימיני

\* Psalm cx. 3. † Ibid. lxxii. 17.

‡ Ibid. cx. 1.

as well as to the testimony of the prophets Haggai and Daniel.

[*To be concluded in our next.*]

TWO LETTERS,

FROM A MERCHANT IN LONDON, TO HIS FRIEND IN AMSTERDAM.

LETTER II.

*Containing an Account of a Conference between a Protestant and a Jew.*

[*Continued from page 341.*]

Kind Sir,

I think myself obliged, partly by mine own promise, and partly by your importunity, to give you some account of the second conference at my house, which was managed by Mr. Beza and Rabbi Jonathan; and, I wish you may read it with the same satisfaction that I heard it.

After the company met (which was now a little augmented by consent) and all were seated and composed, Mr. Beza began, and applied himself particularly to Rabbi Jonathan, and said, Sir, you know the business that we are come hither about; that is, to debate, "Whether Jesus of Nazareth be the promised Messiah?" This was demonstrated at the last meeting by this worthy person (pointing to father Salian) by a convincing argument, which was drawn from the many infallible miracles which were wrought by himself in the days of his flesh, and by his followers afterwards in his name. These did amply testify that he came from God, and that the testimony he gave of himself was true, else God (as was then said) would never have set his own seal to it. It

is indeed the greatest confirmation of any testimony that poor mortals, who cannot discern the essence and being of God, are capable of receiving. I do not therefore decline this argument, because of its insufficiency to prove the matter in question, or because any thing hath or can be offered to evade or invalidate the force of it. But to the end you may see our faith doth not hang only upon this hinge, I shall advance another argument, to prove that "Jesus of Nazareth" (in whom we Christians believe) is the promised Messiah. Besides then the testimony of miracles, we have the testimony of the scriptures to this truth; and I remember our Lord himself doth appeal to both these testimonies; he says, "The works he did in his Father's name did bear witness of him;" and he bids the Jews, "To search the scriptures, for they are they which testify of him." And we find in the Acts of the Apostles, that one Apollos did mightily convince the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

To this work then I shall immediately apply myself, and, as I remember, it is that which I promised, and, I suppose, you expect.

Rabbi Jonathan assented and said, Yes, that was the proof they now expected; only he hoped, that, by the scriptures, he meant those that the Christians call the scriptures of the Old Testament, to wit, the writings of Moses and the pro-

phets, and the Hagiographa. Mr. Beza replied, that he intended no other; for, he was not insensible how the Jews would object against any citation out of the scriptures of the New Testament; though he added, he could easily manifest (if that were now his business) that there lay no exception against them but what were of equal force against the writings of Moses and all the prophets; but that he should confine himself to those scriptures, which, by the unanimous consent both of Jews and Christians, were of divine authority. And from these (said he) I shall make good these two grand assertions: 1. That the promised Messiah is long since come. And, 2. That "Jesus of Nazareth is he." And if I prove these two points, I hope you will give us the right hand of fellowship, and become members of the Christian church.

Rabbi Jonathan answered, That if those two points were clearly and convincingly proved, he would presently renounce Judaism, and be baptized, and become a professor of the Christian faith. He only requested, that it might not be interpreted an interruption, if, as particular places were cited and urged, he made his objections (if he had any) because he was old, and of weak memory, and many things might slip from him if he deferred the mentioning of them till the end of a long discourse. Mr. Beza

approved of his motion, and therefore told him he would purposely make a pause now and then, to wait if any thing might be objected or opposed to what he delivered.

Then pulling a Hebrew Bible out of his pocket, he laid it before him, and thus proceeded:

Mr. Beza.—The first thing I propounded to prove is this, That the promised Messiah is already, yea long since, come. For the evincing of this assertion, I might urge many places out of Moses and the prophets; but I shall take up only with three which are most considerable.

The first is in the book which we call Genesis, in the Hebrew, *בראשית*, *Bereshith*, you will find it in chap. xlix. 8, and 10. There Jacob is giving his sons his last benediction, and when he comes to Judah, he prophesies of him, "That his brethren should praise him, that his hands should be in the neck of his enemies; that his father's children should bow down before him:" And farther, which is the passage I aim at, he adds, "That the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." I shall first explain these words, and then form my argument from them. By *Judah* here, is not meant the person, but the tribe of Judah. Nothing here spoken of Judah was, in any measure, fulfilled in his



person; he lived and died in Egypt without pre-eminence among his brethren; and, if you look a little higher, you will find the things foretold by Jacob, were such as concerned not the persons of his sons, but their posterity in the last days. By *sceptre* and *lawgiver* is meant the ruling and legislative power that in process of time did settle and centre in that tribe of Judah; it began in David, who was of that tribe, and continued for some centuries of years, though not without alterations and inter-cisions; though there was some variety in the form of government; sometimes it was monarchical, and sometimes aristocratical, yet still the law and polity amongst them was the same. By *Shiloh* is meant the Messiah, or the promised seed, the seed of the woman. This might be proved from the signification of the word, as also from the following words, "To him shall the gathering of the people be," or, as some read it, "To him shall the obedience of the nations be." Now, to whom can this be applied but the Messiah, unto whom, it is elsewhere promised, the nations shall seek? The nations of the earth were to be blessed in him, and the nations of the earth were to be gathered to him. Of this opinion also were all your ancient masters. Nothing is of greater authority with you Jews, than your Targums. Ben Uzziel renders it, Until the time wherein the King Messiah shall

come; and Onkelos, to the same purpose, Until the Messiah shall come whose is the kingdom; and in that of Jerusalem. Your learned doctors thus render or rather paraphrase upon this prophecy; "Kings shall not cease from the house of Judah, nor doctors that teach the law from his children's children, until the time that the King Messiah do come, whose the kingdom is, and all the nations of the earth shall be subject to him." From the words thus explained, I draw this argument: If the sceptre and lawgiver be departed from Judah, then is the Messiah already come; but the sceptre and lawgiver are departed from Judah; therefore is the Messiah already come. The major proposition is affirmed in the text, the minor cannot be denied by you Jews yourselves. You cannot but acknowledge, that, for about 1600 years, there hath been no such thing as a tribe of Judah in any national or political constitution. It is evident, beyond all contradiction, that your whole nation hath been scattered over the face of the earth, and have led a precarious life, under foreign and strange princes, and have had for many generations, no law, government, or authority of your own amongst yourselves. This is not only confessed, but lamented by some of your most learned Rabbies. Kimchi on Hosea thus writes, "These are the days of captivity, wherein we have neither king nor priest of Israel; but



we are in the power of the Gentiles, and under the power of their kings and princes." And the great Abarbinel on Isaiah tells us, "That it is a great part of their misery in their captivity, that they have neither kingdom, nor rule, nor sceptre of judgment;" as if he should have said, sceptre and lawgiver are departed.

The precise time of the departure of all rule and authority from Judah is a little disputed; some say it was in the days of Herod an Idumean, who rooted out the Maccabees and Sanhedrim, whereupon the Jews put on sackcloth, and shaved their heads, and lamenting, said, "Woe unto us, because the sceptre is departed from Judah, and the lawgiver from between his feet." Others say, it was at that time, when their country, city, and temple were destroyed by Vespasian and Titus; and that till then, there remains some footsteps of rule and authority amongst them. I am not concerned at present in this dispute; it is enough to prove what I affirm, That it is long since ceased and departed: for that being absolutely and irrecoverably gone, if there be any truth or certainty in this text, then Shiloh or the Messiah is come, which was the thing to be proved.

Rabbi Jonathan.—The word (שבט, or *Shebet*) which you render a sceptre, doth also signify a rod, and the meaning of the place may be this, that the rod of affliction shall be upon

the back of Judah, till the coming of the Messiah.

Mr. Beza.—I will not deny, but that שבט, or *Shebet*, doth properly signify a rod or staff; but its metaphorical and most usual signification is a sceptre or ensign of rule and government, and so it must necessarily be read and rendered in other places; as in Ps. xlv. "The sceptre of thy kingdom is a right sceptre." And in Numb. xxiv. "There shall come a star out of Jacob, and a sceptre shall arise out of Israel." And that the word must be thus read and rendered in the prophecy before us, is plain, because it is joined with מחקק, or *Mechokeck*, a lawgiver, or one that hath authority to write, or prescribe laws to be observed. This then is here foretold, that there shall be a continuance of a sovereign power in the tribe of Judah, when the kingly government shall cease, till the coming of Christ, in the great Sanhedrim and in other governors. And it is with respect to this prophecy, that God in Ps. lx. and in Ps. cviii. calls Judah his lawgiver; and, in 1 Chron. xxviii. 4. it is said, he hath chosen Judah to be his ruler. And that it cannot be meant of a rod of affliction or correction, is as evident; because a long while after this prophecy, especially in the reign of David and Solomon, the tribe of Judah was in a flourishing and prosperous condition.

Rabbi Jonathan.—But if this

be meant of the coming of Christ, then he was exhibited long before you yourselves say he was born; for the sceptre departed from Judah in the Babylonish captivity, and afterwards in the days of the Assamonei, or the Maccabees.

Mr. Beza.—The sceptre was not departed from Judah in the Babylonish captivity, but only suppressed for a season; and God by his prophets did promise the restoring of it after seventy years; and accordingly it was actually restored; for after the captivity, the Jews were governed by dukes, who were of the tribe of Judah, as Zerubbabel and his posterity, to whom were added scribes, as Ezra, Nehemiah, &c. And as for the Maccabees, they were of the mother's side from Judah, and with them were joined the Sanhedrim, consisting of seventy-two elders, most of the tribe of Judah and family of David, who continued in the government of that people, till Herod Ascalonite, an Idumean and a stranger, did root them all out. These things are fully testified by Josephus an approved historian, and other authentic records.

Rabbi Jonathan.—Well, Sir, you may proceed.

Mr. Beza.—The second testimony which proves the Messiah to be long since come, is taken out of the prophecy of Daniel. You will find, chap. ix: 24—27, “Seventy weeks are determined upon thy people, and upon thy holy city, to

finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks, the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come, shall destroy the city, and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and, in the midst of the week, he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

I intend not a large explication of this prophecy; this I desire may be attended to, that the true Messiah promised unto the fathers is here spoken of. That there is a time limited for his coming, and that this time is long since past and gone.

That the true Messiah is here spoken of, is evident: he is twice called by that very name;



and indeed the name of the Messiah, as appropriated unto the promised seed, is taken from this place or prophecy alone: for it is no where used of him absolutely but here. And the addition of the word נגיד, or *Nagid*, the Prince, or the supreme ruler, doth make it yet more evident; for this word in sundry other places, is peculiarly applied to the Messiah. (See in Isa. xlv. 4.) "I have given him (to wit, the Christ) to be נגיד, or *Nagid*, a leader, or a prince of the people." A learned critic hath well observed, that these words משיח נגיד, or *Messiah Nagid*, that is, Messiah the Prince, are written in such Hebrew, as must needs argue it a proper name, and as is not to be found again in all the Bible.

To which may be added, the person here spoken of, is not only called Messiah, and Messiah the Prince, but he is also called the Most Holy, or the Holy of Holies. The most holy place in the tabernacle and temple was so called; but that cannot be here intended. The holy place in the second temple was never anointed; for it was not lawful for them to make the holy oil; and besides, that was burnt with fire, and utterly destroyed about the expiration of these weeks. It is therefore the person, that the holy place typifies, that is here spoken of. The name of the type is given to the antitype; he is the Most Holy that was anointed; that is, he was made a Messiah. And a great Rabbi

of your own doth thus expound it: this Holy of Holies is the Messiah who is anointed or sanctified from amongst the sons of David.

And for a further confirmation of this, do but consider what work is here assigned to be done by this person, and you must conclude it is the Messiah that is here intended. Who, but he, could finish or take away transgression, and make an end of sin, and make reconciliation for iniquity, and bring in everlasting righteousness, and seal up vision and prophecy, and confirm the covenant with many, and cause the sacrifice and oblation to cease? If these works could be wrought by any other than the Messiah, we had reason to desire him more than the Messiah himself.

Rabbi Jonathan.—I confess you have urged good reasons, why the Messiah promised to our fathers, should be spoken of by Daniel the prophet; yet you must give me leave to tell you, that our learned men are of opinion, that all this is spoken of Cyrus the Persian emperor, and that he is Messiah the Prince; and history tells us how he was slain or cut off. As for the true Messiah, we read in the law, that he abideth for ever. And we are confirmed the more in this opinion, because in Isaiah the prophet, he is called the Lord's Messiah. If you please, you may consult the place in the beginning of that which you call chap. xlv. of that prophecy.

Mr. Beza.—I am not ignorant that some of the modern Rabbies have interpreted Daniel's prophecy of Cyrus; for some ages they have abhorred nothing more, than that the true Messiah should be there intended; for if once they yield to that, then they must give up their cause, and they have no cloak for their unbelief; because, as I shall shew by and by, the time limited for the coming and cutting off the Messiah, is long since expired. This prophecy therefore, if it hath any truth in it, must have had its accomplishment: and it argues the deplorable case of the Jews, and desperate shifts they are put to, that they can find no more probable person than Cyrus to accommodate this prophecy to. I pray do but consider, which of all those works the Messiah was to do, can in any tolerable sense be applied to Cyrus? Did he take away sin? or bring in an everlasting righteousness? or make reconciliation for iniquity? or seal up vision and prophecy? or confirm the covenant with many? or cause the sacrifice and oblation to cease? Nay, was there any such thing as sacrifice or oblation in his days, for him to put an end to? Nay, was not he a mean of reviving sacrifices and oblations in after times?

Again, let it be considered, that the limited time here spoken of, doth begin from the going forth of the commandment to restore and to build Jerusalem, that is expressed in

the prophecy. Now, some learned men and good chronologers are of opinion, that the commandment here spoken of, did not commence or begin till many years after Cyrus's death. This is evident, that there were several commandments and decrees from the Persian emperors about this matter. The first was made by Cyrus, in the first year of his empire; and some think this was not the commandment spoken of in Daniel, because it was only for the building of the temple; whereas that of Daniel was for the building of Jerusalem: besides, it had little or no effect; within the space of three or four years it came to nothing, till anon after the death of Cyrus, there came forth another decree from Darius (supposed to be Darius Hystaspes the third emperor of the Persians) for the building of the temple. Of this we read, Ezra vi. and it seems to be a revival of the decree of Cyrus: the roll whereof, upon search made, was found at Achmet in the province of the Medes. Besides this decree of Cyrus and Darius, we read of another decree or commandment of Artaxerxes, in Ezra vii. who is supposed to be he that was called Longimanus. This was a more authentic decree or commandment than either of the former; for it was made, as it is in Ezra vii. 14, by the king and his seven counsellors, which was the highest legislative power among the Persians. Here was not only a procla-



mation of liberty, but a formal commission, and that from the king and his council. Authority is given to Ezra to erect a civil government and a magistracy among the people, with power over the estates, liberties, and lives of men; and this is likely to be the commandment for the building of Jerusalem: for it is not walls and houses, so much as rule and government, that makes or constitutes a city.

And if the going forth of the commandment, to restore and build Jerusalem, which is the epocha of time now limited and determined, be understood, as it is by some, of the first decree or commandment of Cyrus, then he cannot be Messiah the Prince, at whose cutting off, the time must determine. He did not live long after that commandment. The temple was not built, nor was there any sacrifice or oblation therein during all his short reign. The things here foretold, were not accomplished till above four hundred years after his death.

It is true, he is once called the *anointed of the Lord*, because he was designed and employed by God in that special service of ruining the Babylonian empire: but doth it therefore follow, that he is intended in this prophecy, when no one word or circumstance therein is applicable to him? and when he was dead some hundreds of years before the determined time mentioned did expire; you may as well

say Saul or Zedekiah is intended, seeing both of them are called in scripture the Lord's anointed.

Having thus proved that the true and only Messiah is here spoken of, it remains now that I should shew how the time limited for his coming is long since expired. This is expressly said to be seventy weeks from the going forth of the commandment to restore and build Jerusalem. That by seventy weeks are to be understood seventy sevens of years, a day being put for a year, and a week for seven years, which makes full four hundred and ninety years, is generally owned by the Jews as well as the Christians. The learned Kimchi upon this place doth acknowledge it; so doth Jarcli, Rabbi Leadias, and others. And that four hundred and ninety years are gone and past since the commandment came forth for the rebuilding and restoring of Jerusalem, I suppose will not be denied. There are above six times seventy weeks from that time to this. This then will inevitably follow, That the Messiah is long since come.

Rabbi Jonathan.—The Christians themselves cannot agree when these seventy weeks did begin or end; which weakens their argument from this prophecy.

Mr. Beza.—It is confest, what you say is true: there is a great difference amongst learned men, in their computation of Daniel's weeks; they

are not agreed, as I said before, at which of the commandments for the building of Jerusalem they do begin; nor at which of these two seasons they end; whether at the death of the Messiah, or at the utter subversion and destruction of the temple at Jerusalem. And there is some difference also in their accounts, which is occasioned by the defect of history; the number and years of the Persian kings, through whose reigns that account runs, is differently recorded by most authentic historians: but all this doth nothing invalidate my argument, nor is that at all concerned in the chronological computation of those times, or of Daniel's weeks. It is sufficient to my purpose, that, by the consent of all, the time is long since past, and therefore the Messiah is long since come. And this I might further tell you, that the differences amongst the Jews about the beginning and ending of the seventy years' captivity, are more, and greater, than the differences amongst Christians about the seventy weeks in this prophecy: yea, the ancient Jews were so convinced the Messiah was to come about the time that these seventy weeks did determine, that nothing extraordinary did appear in any person, but presently they were in suspense whether he were the Messiah. Yea, Josephus tells us in his seventh book of the Jewish Wars, that it was their confident expectation of the Messiah's coming about that season,

that put them upon that unequal and fatal war with the Romans. Yea, and the Talmud tells us, they were the more obstinate in the war, by their daily and hourly expectation, that their Messiah, who was to come about that time, would appear to their help; and seeing (as they thought) he came not then, they have now no other account or reckoning: yea, in their Talmud they curse those who compute the time in which the Messiah shall come.

After a little pause, when nothing was objected, Mr. Beza proceeded, and said, I shall turn you to a third and last testimony that I shall bring to prove the Messiah is long since come; and that is in the prophecy of Malachi, chap. iii. 1. "Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek he shall suddenly come to his temple, even the messenger of the covenant whom you delight in; behold he shall come, saith the Lord of hosts." That the Messiah is the subject here spoken of, is granted by the Jews themselves. Aben Ezra, Rambam and Kimchi, and others of your learned masters, apply this prophecy to him. The words of Kimchi are express: "This is the King, the Messiah, and this is the Angel of the covenant." The Messiah was the Lord whom the Jews your fathers sought, whose coming they long looked for, and earnestly prayed for. He

was the Angel of the covenant, God's messenger, who was, as we observed before out of Daniel, to confirm the covenant with many. By him the new covenant was to be confirmed and ratified. Now, that which is predicated of the Messiah by this prophet, is this, That he should come suddenly to his temple; his coming there must be whilst the temple was yet standing and in being. And it is for this reason that the prophet Haggai tells us, (Hag. ii. 9.) That the glory of the latter house shall be greater than the former, because the Messiah, who is there called the Desire of all nations, shall in a little while come to it, and afford it his personal presence. You know yourselves, that in respect of any other glory, the latter temple was far inferior to the former. It was not comparable with it for magnificence of structure; hence it is that those of the fathers who were ancient men, and had seen the first house, when the foundation of the other was laid, wept with a loud voice: it grieved them to think what a disproportion there was like to be betwixt the former and the latter house.

Rabbi Jonathan.—But this second temple was greatly beautified and enlarged by Herod about three hundred years after it was built, and it might be said with respect thereto, that the glory of the latter house should be great above that of the former.

Mr. Beza.—It is true, the

latter house was greatly beautified by Herod, but it does not appear that it was enlarged by him; he built it higher, but it was still upon the old foundation; and when he had finished what he undertook, there was no comparison betwixt this and the former temple. Do but consider the treasure that David provided, besides what Solomon added for the building of the first house; we find it was 100,000 talents of gold, and 1,000,000 talents of silver, besides brass and iron without weight. We may rationally compute, that Herod, in all his wealth and glory, was not worth one tenth part of this treasure; nay, all Herod's revenue was hardly sufficient to find bread for Solomon's workmen, which were above 330,000 men; nor is it likely that he employed so many in the whole work as Solomon did to oversee his labourers. But besides the magnificence of the fabric, there were sundry privileges which added a great glory to the first temple, that were wanting in the second, viz. fire from heaven to consume the sacrifices, Urim and Thummim, the ark of the covenant, the mercy-seat, the cherubims, and oracles from thence, the cloud filling the temple, the spirit of prophecy; these indeed were the chiefest glory of the first temple; and the Jews acknowledge this, as they do in their Talmud, that all these privileges and pledges of God's presence were wanting in the second temple; with what face



then can you compare the one with the other, or prefer the glory of the one to the glory of the other? There was nothing, doubtless, that gave the latter house this preference, or rendered it more glorious than the former, but his coming to it, and appearing in it, who was the Lord whom they sought, and who was the Desire of all nations, or one to be desired by them.

The exhibiting of him to the world, was the end of the building of the temple, and of all the worship therein performed; and so, by his coming unto it, more abundant honour and glory was conferred upon it.

Thus, I hope, I have sufficiently proved, that the Messiah was to come during the standing of the second temple; and that being long since utterly destroyed, (as it has been for above these 1700 years) it must needs follow that the Messiah is long since come, which was the thing to be proved.

[*To be concluded in our next.*]

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#### THE MESSIAH.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I HAVE lately been perusing a French work, entitled, *La Mere Chretienne*, printed at the Hague in 1723. Many parts of it have struck me as likely, under God's blessing, to be useful to the Jewish people. I have sent you the following extract as a specimen, and if you approve of it,

I shall be happy to send you more for future insertion.

I am, &c. C. P.

THE knowledge of the Messiah is as necessary to every child of Adam, as it was to Adam himself. The first promise of this extraordinary personage was given to Satan in the hearing of Adam and Eve, and was afterwards renewed to the patriarchs. He was pre-figured by many of the saints of old, and under the ceremonial law; and he was continually announced by the prophets, until the fulness of the time came, when this "seed of the woman" was to be born. Our first parents, and all the saints before the coming of the promised Messiah, were not only saved by faith in him, but they actually knew God as Christians. To know him only by the works of creation, is to know him as an heathen; to know him only as the Supreme Governor of the universe and the Dispenser of temporal good, is the knowledge of an infidel;—but to know him as a God of love, who claims the whole heart, who offers himself to man, who unites himself to the soul by making it sensible of its great misery and his rich mercy, filling it with filial fear and humility, love, and confidence; and who, while he makes it feel its own unworthiness and helplessness, shows it at the same time that he alone is able to help, and willing to save, and make it worthy of himself: this is to know God as a Christian. But in order to attain



this knowledge, we must first be convinced of our unworthiness and our absolute need of a mediator to give us access to so great and holy a being. The knowledge of God without a deep sense of our own unworthiness, engenders pride; and the knowledge of our unworthiness without an acquaintance with the Mediator, produces despair; but the knowledge of the Mediator preserves us from both evils. It likewise fills us with humility and hope, because on the one hand it exhibits a holy God, on the other a rebel-man, and intermediately a Redeemer, who reconciles us by his atonement, and justifies us by his righteousness. It is very possible to have some knowledge of God without being sensible of our sinfulness; and we may know that we are sinners and that God is just, and yet be ignorant of the way of escape from the righteous punishment which our sins deserve; but it is impossible to know Jesus Christ without knowing God, and our guilt, and remedy, because Jesus Christ is not only very God, but a Saviour-God,—himself the Repairer of the breach which sin has made. To know God devoid of justice and holiness, is not to know him *scripturally*; and to know him devoid of mercy, and consequently of love, which he has so richly displayed in devising a way of return to himself, without dishonouring his own justice and holiness (well knowing man's inability to turn

to him by his own strength)—to know him in this way is an insult to his majesty, a robbery of his glory, and in a manner a denial of his existence. God can only be truly known in Christ, because we then view him in all his glorious perfections—in his holiness, which cannot endure sin,—in his justice, which punishes it,—and in his mercy, which pardons transgressors. Both his wisdom and his infinity shine forth in the satisfaction which he exacts, and in the mercy which he dispenses. In this way was God known to Adam and to every saint in every age.

It was expedient that the Messiah should be both God and man united in one Christ. It was expedient that he should point out by his doctrine and his example, the way in which we ought to walk, in order to please God. It was expedient that he should prove his mission by miracles; that he should suffer death in his human nature for the expiation of sin, and also that he should declare our deliverance and the acceptance of his sacrifice, by such striking evidences, as that no attentive observer of God's works could doubt our reconciliation to his favour, and our restoration to our heavenly inheritance. The saints have always viewed the Saviour of the world in all these offices. God graciously caused him to be announced and seen in all these characters, but in a way always suited to the state of mankind, mingling the know-

ledge of a deliverer with some visible signs, for the benefit of those who earnestly sought an interest in him, but which were rendered obscure to those who were indifferent about him, thus fulfilling the prediction of the prophet, that he was to be for a sanctuary to some, and a stone of stumbling to others. (Isa. viii. 14.) He was announced in a way of light and obscurity, clear enough to all who ardently desired him, but obscure to all who set him at nought. God himself was pleased to announce him to Adam and Eve, in whose presence he cursed the serpent, in order to impress upon their minds the greatest horror of sin; but so far was God from purposing their destruction, which they justly dreaded, that he immediately afterwards comforts them with the promise of a "Repairer," who should frustrate the design of Satan to entail misery upon themselves and all their posterity;—one who should bear in his own body the penalty of their disobedience, and by his meritorious death purchase for them the life which they had forfeited. God said to the serpent, "*He shall bruise thy head, and thou shalt bruise his heel.*" (Gen. iii. 15.)\* Adam might plainly understand by these words, that God was unwilling that he and his posterity should be involved in the misery which his transgression deserved, for he promised that the seed of the woman should

bruise the head of the deceiver. Adam might likewise clearly perceive that by the head of the serpent God meant the head of Satan, and that the seed of the woman\* referred to him who was in after ages to be miraculously born of a virgin, and who should possess all the requisite qualifications to overcome the devil, and repair in a manner worthy of the holiness and justice of God the ruin of which Satan was the author. Adam might further comprehend that by *bruising his heel*, God intended to convey that this wonderful person to be born of a virgin, should suffer bodily death; the body being in reference to the whole man, who is composed of body and soul, what the heel is to the body, that is, the inferior part connected with the earth; but that this death, so far from extending to his soul, was not even to have entire possession of his body. The serpent was only to bruise *the heel*, or in other words, to dissolve what was most earthly in the body; for had not the malice of the old serpent been confined to this, it would not have been so expressed; and if Satan had succeeded in the ruin either of his soul or his body, by making him positively miserable either in one or the other, then it could not have been said with any propriety, that the seed of the woman would bruise his

\* Hebrew, *He*.

\* The reader is requested to search in the Hebrew scriptures whether the expression "seed of the woman" is to be found in any other place than Gen. iii. 15.

head; because the head represents *the whole*, and this being to be destroyed, according to God's promise, the seed must necessarily annihilate the power of Satan, crush his designs, and bestow upon mankind solid and durable happiness both of body and soul. God gave Adam and Eve faith in a Redeemer, and by a stedfast belief in the promise of God, they both enjoyed peace of conscience and rest of soul. He did not express himself in clearer language, that their thoughts and their hopes might be turned toward "The Restorer;" that they might be led to meditate continually upon him, to seek him by prayer, to humble themselves before God, and expect pardon and grace only by maintaining this faith which united them to a God of holiness and justice, love and compassion, and always kept them in a state of humility, watchfulness, and confidence.

God has at all times preserved his people in the faith of the Saviour, whom he has exhibited in the lives of almost all the patriarchs. The following are evident types of Jesus Christ.

#### ADAM.

Adam so much resembled him, that St. Paul calls Jesus Christ the second Adam. In fact Adam and Jesus Christ were both the work of God, without the co-operation of man. The first is the head of the world, and the second the head of the

church. Adam was made a living soul, and Christ a quickening Spirit. God caused a deep sleep to fall upon Adam, when he took out one of his ribs and made of it a woman; and the sleep of death fell upon the second Adam, which produced his spouse the church. Speaking of Adam and Eve, God said, "they shall be one flesh;" and Jesus Christ speaks of himself and his disciples being one, as he and the Father are one. This is what St. Paul calls a great mystery, and one which angels cannot comprehend. The grand difference between the type and the antitype is in this, that sin entered into the world by the first marriage, and death by sin; but, by the second, "grace reigns through righteousness unto eternal life." Rom. v.

#### ABEL.

Abel, the son of Adam, was a shepherd, and Jesus Christ calls himself "the good Shepherd." Abel presented to God an acceptable offering; and Jesus Christ offered up himself a sacrifice of a sweet-smelling savour. Abel was slain innocently, being cruelly put to death by his own brother; and Jesus Christ was cut off out of the land of the living (Isa. liii.) for the sins of mankind, being himself holy, harmless, and separate from sinners. He was delivered by his brethren the Jews to be crucified, amongst whom he was brought up, and distinguished by many wonderful works done before their eyes.



## NOAH.

Noah was a preacher of righteousness. All flesh had corrupted itself in his time; and Jesus Christ was also a preacher of righteousness, and when he appeared, the earth was polluted by idolatry and wickedness. The Jews had turned the house of God into a den of thieves. They had forsaken the right way, and had left the commandments of God for the traditions of men. Noah preserved his family from the waters of the deluge by the ark; and Jesus Christ saves by his cross all who believe on him, and enter in by the strait gate. In the harmony which subsisted among the various creatures in the ark, may be seen what Isaiah figuratively foretold should come to pass under the reign of Messiah. "The wolf and the lamb shall feed together, and the lion shall lie down with the kid;" signifying that all the nations of the earth shall form one flock, knit together in peace and concord by the law of love, so that the greatest shall become as meek and humble as the least; and all, of whatever condition, shall live and love as brethren.

## MELCHISEDEC.

The name of Melchisedec, king of Salem, is by interpretation King of Righteousness, and his title is King of Peace. Jesus Christ is called by the prophet Zechariah a Righteous King, or Branch, and by Isaiah the Prince of Peace. Melchisedec was without genealogy; and Isaiah says of

Jesus Christ, "Who shall declare his generation." (chap. liii.) Indeed, Jesus Christ, as God, is from all eternity, and cannot have a mother; and, as man, he had no father, having been miraculously conceived in the Virgin's womb, so that his generation cannot be declared, or understood. Melchisedec, in taking tythes of Abraham, took them of Aaron and Levi, who sprang from that patriarch; and in this Jesus Christ appeared as a Priest of a more excellent order than that of Aaron, because Jesus Christ blessed and sanctified Abraham and his descendants by his sacrifice, which was of such a nature that none such was ever offered before or since, and in this he is likewise without genealogy, for he only was able to present a sacrifice worthy of God; and his oblation, being perfect in itself, needed no repetition. "He is entered into heaven itself now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others: but now, once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." (Heb. ix. 24—26.) Melchisedec offered Abraham bread and wine to refresh himself and recruit his strength, on his return from the conquest of the five kings; and Jesus Christ offers the fruits of his meritorious death in the holy sacrament; these revive the soul, comfort it under all its trials, and strengthen it for

the warfare with the five senses—the world and the devil, the enemies, who seek its destruction.

## ABRAHAM.

Abraham was a still more evident type of Jesus Christ. He left his country by the command of God; and Jesus Christ left his heavenly abode to take upon him our nature. God changed the name of Abram to that of Abraham, to denote that he should be the father of many nations; and the prophets foretell of Jesus Christ that all the nations of the world shall be blessed in him, and his posterity is to be a great multitude, which no man can number. Abraham cast out Hagar his bond-woman, when Sarah, his lawful wife, was delivered, and Jesus Christ dismissed the Jewish Church, by commanding the Gospel of his free grace to be proclaimed. As the advent of Jesus Christ approaches, he is to be seen more distinctly.

## ISAAC.

Isaac represents Him more minutely than the Patriarchs, who preceded him. He is born out of the common course of nature of a barren and aged woman, and Jesus Christ is supernaturally born of a virgin, who becomes a mother without knowing man. An angel announces Isaac to Sarah; and Jesus Christ is likewise announced to Mary by an angel. Sarah doubted the word of the angel, and Mary asked the angel, "How shall this be, seeing I know not a

man?" Luke i. 34. When Sarah conceived, she said, "God hath made me to laugh, and all that hear this will laugh." And Mary exclaimed, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour—from henceforth all generations shall call me blessed." Luke i. 46—48. Isaac is an only Son; so is Jesus Christ. Isaac, though the delight of his father, is bound and laid upon the altar, to be offered up as a burnt-offering upon mount Moriah; and Jesus Christ the beloved of his Father, is in like manner yielded up to die upon the same mount, called also Calvary. Isaac carries the wood for burning his own body, and Jesus Christ bears the very Cross, to which he was nailed. Isaac in the midst of the preparations—the wood and the knife, says in a sorrowful voice, "My father, behold the fire and the wood, but where is the lamb for a burnt-offering?" Jesus Christ in his agony exclaims, "O my Father, if it be possible, let this cup pass from me." Isaac acquiesces in the will of his father; and Jesus submits with perfect resignation, saying, "Not my will, but thine be done." Isaac allows himself to be bound and laid upon the wood, calmly waiting the stroke of the knife; and Jesus, like a lamb dumb before its shearer, openeth not his mouth. Isaiah liii. 7. He endures the cruel blows of the hammer, which nails his body to the cross, and then receives

with god-like patience the insults of his enemies. Isaac, rises again as it were from his similitude of death, and returns with joy to his father's house; and Jesus Christ, after being actually dead, rises again on the third day, bursting the tomb as the conqueror of death, and after finishing the work which His Father gave Him to do, he ascends triumphant into Heaven.

#### JACOB.

Jacob is persecuted in his birth by Esau, and in the course of time is obliged to fly and conceal himself in a distant place. Jesus Christ was also persecuted soon after his birth by king Herod and was removed into Egypt. Jacob in a dream sees "a ladder set upon the earth and the top of it reached to heaven, and behold the angels of God ascending and descending on it." This ladder represents Jesus Christ on his visit to our world. By Him the Godhead descended to the earth and was manifested to mortals, and by Him man daily ascends to Heaven. Jesus Christ is the way, the truth, and the life, and no man goeth unto the Father but by him. Jacob serves a long time for his wife Rachel, and his servitude "seemed unto him but a few days for the love he had to her." Jesus Christ came down from heaven to sojourn upon earth for the love of his Church, in order to espouse souls to himself, beautifying them with the graces of His Spirit, and

making them as acceptable to God as he is himself. He likewise endured all, and moreover was obedient unto death, even the death of the Cross. Jacob had two wives, Leah and Rachel; The first tender eyed, the last beautiful and well-favoured. Jesus Christ has had as it were two spouses, both of which he has maintained. The Jewish Church, like Leah, would not bear the countenance of Moses, when he came down from mount Sinai; but the Christian Church, like Rachel, beholds with open eyes Jesus Christ come down from heaven. Jacob had in a short time a considerable number of cattle. Jesus Christ in a very short time had a multitude of disciples—the sheep entering into the fold from every quarter. The flocks of Jacob were speckled; the Church of Christ is composed of many nations. Jacob on his return home was greatly afraid and distressed at Esau's approach. Jesus Christ, when about to leave the world and finish the work of redemption, experienced bitter agony. Jacob is strengthened by an angel; he wrestles with him and prevails, and does not let him go without a blessing, for he knew this angel was God. Jesus Christ, in his agony is strengthened by angels. He endures with fortitude all the anguish inflicted on him; he wrestles with God and prevails, and brings down the richest blessings upon mankind. Jacob by his present appeases Esau, and afterwards went up



to Bethel in safety with his family. Jesus Christ by presenting himself a sacrifice, pacified the wrath of God, and afterwards ascended, and his faithful family is daily ascending to the true Bethel, the dwelling place of the Most High.

## JOSEPH.

Joseph is a still clearer type. He was the beloved of his father, and was sent to his brethren. Wishing to reform them, he drew upon himself their hatred and envy, and they determined upon his destruction. Reuben and Judah plead for him. Jesus Christ is the beloved of his father, in whom he is well pleased. His brethren, the Jews, could not endure his reproofs for their wickedness. They were filled with envy and hatred, and plotted his death. Nicodemus and Joseph of Arimathea favoured him. Joseph was sold to the Ishmaelites, and was afterwards confined with two other prisoners, the baker and the butler. He foretold the punishment of one, and the pardon of the other. Jesus Christ was sold by Judas; he was delivered up to Herod and Pilate, and was crucified between two thieves, one of whom went to heaven and the other to hell. Joseph is set at liberty; he interprets the king's dreams. Jesus Christ bursts the prison of the grave, confirms the faith of his disciples, and interprets to them the writings of Moses, the Prophets, and the Psalms concerning himself.

Joseph is elevated to the highest honours, and becomes the second person in the kingdom; he is looked upon as the deliverer of Egypt, because he counsels how to avoid the dreadful famine about to fall upon Egypt: they bow the knee before him; he is consulted as an oracle, and all matters are referred to his wisdom. Jesus Christ rose again and ascended into heaven. He sits on the right hand of God the Father; he is the Saviour of the world. He commanded his disciples to go and teach all nations, without exception, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19. He requires all men to repent and believe the gospel; he is exalted a Prince to dispense gifts unto men, "to give repentance unto Israel and forgiveness of sins." Acts v. 31. He preserves from famine. There is no admittance to the presence-chamber but by him. To him every knee must bow, and every tongue confess. Joseph supplied his brethren with corn, and returned their money into their sacks, notwithstanding their cruel treatment of him. At first indeed he disguised himself, spake roughly, and looked sternly at them, but at last he made himself known; he comforted them, presented them to the king, and settled them in the best part of the country. Jesus Christ in like manner nourishes all men, even sinners. He alarms their consciences,

and smites them with afflictive providences in order to lead them to serious reflection and godly sorrow for sin, that they may, like Joseph's brethren, confess, "We are verily guilty concerning our brother, therefore is this distress come upon us." Gen. xlii. 21. After terrifying sinners, and hiding his face, he makes himself known; he speaks comfortably, and whispers in a still small voice, "I am your brother, whom ye delivered to be crucified. I was wounded for your transgressions, and bruised for your iniquities; the chastisement of your peace was upon me, and with my stripes ye are healed." Isaiah liii. 5. He then introduces them to the king of kings; intercedes with him for them; shows him the wounds in his hands, his feet, and his side, and thus prevails in obtaining a permanent settlement for his brethren in the heavenly Goshen.



#### SUFFERINGS OF THE JEWS IN FRANCE.

[From Mrs. Hannah Adams's *History of the Jews.*]

WHILE the Jews in England were enduring all kinds of oppression and misery, their brethren in France were subjected to similar sufferings and persecution. About the year 1182, king Philip, surnamed the August, under pretence of piety and zeal for the honour of God, banished them from his

dominions,\* and confiscated their estates. They were permitted to retain only what could be collected from the sale of their furniture: for which they found it difficult to obtain purchasers. It is even said, that they were robbed of the small sums they were enabled to raise, and reduced to the greatest misery, and that many fell victims to these tyrannical proceedings. Soon after, however, the king ordered them to be recalled; and upon finding that this measure excited the resentment of the Zealots, he excused himself by alleging, that his object was to extort money from them to defray the expenses of the crusade.†

After the Jews were resettled in the kingdom, they resumed their former usurious practices, and accumulated wealth, with which they purchased lands.‡ The king at first connived at their extortions, because they had bought his protection; but upon the remonstrance of his people, new laws were enacted to remedy this evil.

\* The murder of a youth named Richard was laid to their charge, and served as a pretence for expelling them from France. *Picart*, p. 173.

† *Basnage*, p. 636.

‡ During the reign of Philip Augustus the Jews were in some measure the property of the lord in whose territories they resided; but servitude did not always prevent them from becoming the possessors of land. We even find that in France they were the owners of vast domains; yet it may be readily perceived that it was a matter of no great difficulty to deprive these of their wealth, who were not masters of their own persons.—*Gregoire*, p. 10.

Lewis IX. surnamed the Saint, in the beginning of his reign called a council at Melun; in which a new law was enacted, expressly prohibiting all his subjects from borrowing any money of the Jews. It appears from various edicts, that the effects of all this unhappy people who were settled in the kingdom belonged to the barons, within whose territories they had fixed their residence. They were forbidden by the law to change their abode without the permission of their lord, who was empowered to follow and claim them as fugitive slaves even in the royal domain. It also appears that they were regarded as an object of traffick, and transferred with the land from one proprietor to another, and sometimes sold separately, their value being estimated according to their talents and industry. The spirit of persecution was carried still further; for, if a Jew became a convert to Christianity, the whole of his property was confiscated to the use of his lord.† The

passion for extorting wealth from this miserable race was so vehement, "that a conversion was considered as a bankruptcy, and even paradise did not possess the right of asylum."†

Saint Lewis not only sanctioned and confirmed, but even extended these oppressive laws. He ordered the Jews to be severely fined if they neglected to wear a distinguishing and disgraceful badge on their garments, and prohibited them from having any intercourse with the Christians. During his reign, when a Jew appeared in evidence against a Christian, he was compelled to swear by the ten names of God; and his oath was accompanied with a thousand imprecations upon his own head, if he deviated from the truth. The person who administered the oath thus addressed him, "May the Lord God send you a continual fever or ague, if you are guilty of perjury; may he destroy you in his anger, you, and your family, and your effects; may the sword and death, fear and inquietude, pursue you on all sides; may the earth swallow you up like Dathan and Abiram; may all the sins of your parents, and all the maledictions contained in the law of Moses fall on your head." To this dreadful imprecation the miserable objects of persecution were compelled to answer three times. "So be it."‡

\* This singular custom of confiscating all the goods of the Jews who embraced Christianity, was first introduced into France, and is known only by the law which suppressed it, given at Basville, 1392. Thus by a strange and impious inconsistency, this wretched people at one time incurred a severe penalty by renouncing Judaism; at another epoch, those in the same country who refused to profess Christianity were ordered to be burnt. The practice of confiscating the property of those Jews who professed Christianity begun under the feudal government, and was continued in most parts of Europe till the end of the fourteenth century.—*Montesquieu's Works. French Encyclopedia.*

† Essay on Publick Happiness, vol. ii. p. 427.

‡ Gifford's History of France, vol. i. p. 436, 437—450.



The most signal calamity which the Jews suffered during the reign of St. Lewis was a persecution raised against them by the Parisians, on account, as was pretended, of their sacrificing some Christian children on Good Friday, and of using their blood at the solemnity of the passover. For this imputed act of murder and impiety, they were cruelly slaughtered in the metropolis. The persecution was also extended to Brie, Toraine, Anjou, Poitou, and Maine; in which places upwards of two thousand five hundred Jews, who refused to embrace Christianity, were put to death by the most cruel tortures. Their sufferings would probably have been prolonged had not pope Gregory IX. interposed, and wrote to St. Lewis requesting him to allow them liberty of conscience.

During the king's imprisonment in the holy land\* a crusade was formed in his kingdom of simple shepherds, whose professed object was to march thither and release him. They grounded their chimerical design upon revelations, and pretended they had the gift of working miracles. The enthusiastic fury spread till their army amounted to an hundred thousand men, who marched to Bourges, plundered the Jews, and seized all their books in order to commit them to the flames. At length, however,

they were subdued, and many of them put to death.†

The following year a conference was held in the presence of Blanche, the queen regent during St. Lewis's absence, between rabbi Jechiel a learned cabbalist, and Nicholas Donim a celebrated Jewish convert. The French authors assert, that Jechiel, baffled and mortified by the powerful arguments of his opponent, retired in disgust to Jerusalem. While the king was under confinement in the holy land, he sent an edict to France to expel the Jews from his dominions, which was punctually executed by the queen regent.

The Israelites being numerous, and great usurers in Brittany, the nobility and merchants united in a complaint against them to John le Roux, the duke. An act was passed which declared, that at the request of the bishops, abbots, barons, and vassals in Brittany all the Jews should be for ever banished from that province. By this law all their debtors were exonerated, and their effects ordered to be retained; and those who had recently killed a Jew were forbidden to be disturbed. The king of France was to be requested to expel this hated race, and confiscate their property. The duke engaged for himself and his successors, for the present and future to support this law; and, if he violated it, he authorized the bishops to excommu-

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\* St. Lewis was at the head of the sixth and seventh crusade in 1248 and 1270.

† Basnage, p. 672.

nicate him, and confiscate his lands in their dioceses without regard to any privileges.\*

The celebrated council of Lyons passed also a decree enjoining all Christian princes who had Jews in their dominions, under penalty of excommunication, to compel them to refund to the crusaders all the money they had obtained by usury. This oppressed people were also prohibited from demanding any debts due to them from the crusaders till their death or return.

The council of Vienna, held in the same century, defended the Christians against the exorbitant usury of the Jewish nation. This people, however, notwithstanding these decrees and precautions, in some provinces of France, particularly in Languedoc, were raised to the magistracy,† and in most parts of the kingdom kept Christian slaves.

Philip the Bold, the successor of St. Lewis, was induced to recall the Jews in order to promote commerce, effect the circulation of money, and improve his exhausted finances. They became powerful and affluent under the reign of this prince. In 1290, Edward, king of England, banished this people from

Gascony, and his other dominions in France.\*

The example of the English monarch was followed by Philip the Fair, who published an edict by which all the Jews who refused to profess Christianity were expelled the kingdom, never to return upon pain of death. It is allowed, that this unhappy people were sacrificed to the king's extreme avarice,† for he seized upon all their wealth, and only allowed them money to defray their expenses to the frontiers. Many perished by the way with fatigue and want, and those who survived retired into Germany. Hence the Jews of that country supposed themselves of French extraction. Among those who escaped exile by receiving baptism many relapsed and returned to Judaism.

The conversion of the celebrated Nicolas de Lyra, however, appears to have been sincere. He wrote a learned treatise against his nation, and spent the remainder of his life in the explanation of the scriptures. Most of the proselytes think themselves obliged to give a testimony of their faith by writing against their deserted brethren; but he is said to have adduced more cogent arguments against them than any Jewish convert before him. He studied some time in the university of Paris, and then entered into the Franciscan order. He died

\* Basnage, p. 671. Gregoire, p. 243.

† The city of Montpellier in particular had been frequently in danger of seeing a Jew at the head of the magistracy; upon which account, William IV. lord of it, found himself obliged to forbid it by his last will, as his grandfather had done about fifty years before.—*Modern Univer. Hist.* vol. xiii, p. 317.

\* Hume's History of England.

† Basnage, p. 674.

at his convent at Verneuil in the year 1340.\*

The same avarice which caused Philip to expel the Jews from France induced Lewis X. the succeeding monarch, to recall them. He expected by this measure to recruit his finances, and thus be enabled to reduce the Flemings to subjection. The condition of their return was paying a very heavy tax; and the time of their remaining in the kingdom limited to twelve years. During this period they were at liberty to engage in trade, or support themselves by labour. They were allowed to collect their old debts, two thirds of which the king claimed for himself. They were also permitted to purchase synagogues, burying-places, and their books, except the Talmud. But they were now obliged, as before, to wear a particular mark of distinction. They were prohibited from lending money on usurious interest, written obligation, or, in short, any thing but pledges. They were likewise forbidden to dispute on religion either in publick or private.†

In the reign of Philip V. surnamed the Tall, the shepherds and other inhabitants of the country left their flocks and farms, and asserted, that they were going to Jerusalem for the relief of the holy land. With no other weapons than a pilgrim's staff they marched in great bodies, which were in-

creased by the junction of the populace, which they met on their way. Their leaders were two profligate priests, who pretended to work miracles, and thus imposed upon the credulity of the people. They ravaged several of the southern provinces, broke open the prison doors and enlisted all the criminals they found into their society: By these means they made themselves masters of several cities, and committed the vilest outrages and cruelties; but more particularly against the Jews. This miserable race, left to the choice of death or baptism, collected their most valuable effects and fled before this tumultuous rabble. A considerable number of them having taken refuge in the royal castle of Verdun, in the diocese of Toulouse, were there besieged by the shepherds. They defended themselves with vigour and desperation; and, finding their arms fail, began to throw their children over the walls in hopes to excite the compassion of their enemies; but in vain.\*

The shepherds set fire to the fortress, and expected to satiate their rage with the slaughter of the besieged. But the Jews perceiving there was no means of escape, to avoid falling into the hands of the enemy, requested one of their brethren, a young man of great strength, to put them all to death. The wretch accepted the fatal commission, and after he had massacred five hundred he presented

\* Modern Univer. Hist. vol. xiii. p. 321.

† Basnage, p. 674.

\* Basnage, p. 675. Gifford.



himself to the besiegers with a few children, whose lives he had spared, and demanded baptism. His request, however, was rejected, and he received the punishment due to his barbarity. At length a great number of the shepherds were apprehended and executed at different places, particularly at Toulouse, where they had massacred all the Jews in the city.\*

This miserable people were ten years after involved in another calamity, pretended to have been occasioned by their having suffered themselves to be bribed by the Saracen king of Grenada to procure the poisoning of all the rivers, wells, and reservoirs of water. A leper having deposed, that he was hired by a certain rich Jew to effect this purpose, the people in several provinces, without waiting for the necessary formality, attacked the Jews, and put them to the most cruel death. Some driven to despair, perished by suicide. At Paris, however, none but those who were supposed guilty were destroyed. The rich were imprisoned till they would discover their treasures, the greatest part of which the king seized for his own use, and expelled this devoted race from his dominions.†

After the Jews were banished the kingdom by Philip the Tall, they took refuge in Lombardy, and gave to the foreign merchants bills of exchange, drawn

upon those to whom they entrusted their effects at parting, and those bills were accepted. Thus "commerce was seen to arise from the bosom of vexation and despair."\* It was reserved for an oppressed people to invent a method, by which merchants in regions the most remote from each other could procure the value of their commodities without the inconvenience of transporting gold or silver. In this way the Jews often eluded the violence and rapacity of their enemies; the richest among them frequently having none but invisible effects, which they could convey imperceptibly wherever they pleased. Thus they accelerated their return; for though the princes were willing to banish their persons, they wished to retain their wealth.†

In the reign of John II. the Jews endeavoured to procure their recall. During the king's captivity‡ they had made several proposals to the regent, who evinced a disposition to grant them a favour which they offered to purchase at a very high price. Soon after his release John published a declaration,

\* Montesquieu's Works, vol. ii. p. 60.

† French Encyclo. Gregoire's Observations nouvelles sur les Juifs.

‡ King John was taken prisoner in 1356 by the celebrated prince of Wales, surnamed the Black Prince, son of Edward III. of England. The French king had agreed to pay three millions of gold crowns for his ransom. The first payment was to be 600,000 crowns; and as France could not then furnish the money, they were obliged to recall the Jews, and sell them the liberty of trading in France.—Anderson, vol. i. p. 452.

\* Basnage, p. 664. Gifford, vol. i. p. 539.

† Basnage, p. 675. Gifford, vol. i. p. 139, vol. ii. p. 206.

by which he permitted them to return and remain in the kingdom twenty years. Besides the sum which they advanced for this privilege, every master of a family paid twelve florins of gold on his entrance into, and six florins yearly for the liberty of residing in France. A general poll tax was also levied upon them of one florin per head. The king strictly prohibited their exorbitant usury, and permitted them only to take moderate interest.\*

During the reign of Charles VI. the Jews were accused of murdering a new convert, and other crimes,† for which some were executed, others scourged, and fines levied upon the synagogues. These severities induced many to assume the mask of Christianity.‡ The people however, in 1380, insisted upon their expulsion, and assembled as it is said at the instigation of certain noblemen, who had borrowed large sums of this persecuted race, who, though generally considered as the outcasts of society, exerted their industry with success in the acquisition of wealth. The houses of the publick receivers, most of whom were Jews in Lombardy, were broke open; the chests in which the money was deposited were seized, and their contents emptied into the streets, while the registers, bonds, and

all other securities for money lent, were destroyed. In one street alone thirty houses were pillaged, and all the furniture, clothes, plate, and jewels, became the prey of the populace. The Jews endeavoured to preserve their lives by flight, but most of them were intercepted and massacred; while the few who escaped, took refuge in the dungeons of the Chatelet. The women in despair attempted to follow their husbands with their children in their arms; but the mob forced their children from them, and carried them to be baptized.\*

The government was too weak to inflict on the insurgents the punishment which their crimes deserved. The Jews, however, were re-established in their habitations; and an order was issued by the council for every one to restore, under pain of death, whatever he had taken from them; but the order was treated with contempt. These miserable objects of oppression, after being despoiled of their property, were exposed to prosecutions from those who had left pledges in their hands; but an ordinance was passed to exempt them from the consequences on taking an oath, that the property which was the object of the action had been taken from them during the tumult.†

In the reign of Charles VI. a council which was held on 17th of September, passed an act

\* Gifford, vol. ii. p. 269. Basnage, p. 676.

† Charles VI. during his reign, becoming deranged in his intellect, it was suspected that the Jews deprived him of his reason.—*Gregoire*, p. 22.

‡ Basnage, p. 676.

\* Gifford, vol. ii. p. 269.

† *Ibid.*



for the final expulsion of the Jews from France. The provost was ordered to superintend the execution of the edict, and take an inventory of all the effects which could be found in their houses at the time of their departure. They were obliged to leave the kingdom in November; and from this last exile they begin the date of their years. The greater part of this persecuted people retired into Germany. In the city of Metz in Lorraine they preserved their ancient privileges,\* the city being at the time of their expulsion a free town in the imperial territories. After it was annexed to the French dominions, the king of France continued to tolerate the Jews who were settled there, and for a long period it was the only place in the kingdom where they enjoyed a privileged abode.†

Respecting the repeated accusations brought against the Jews, of crucifying Christian children, poisoning the rivers, &c. a late author observes, "in the dark periods of the middle ages‡ the Jews, pu-

nished but in the most dreadful manner for real crimes, suffered oftener for crimes merely chimerical. The relations of their sacrificing Christian children are given by Christian historians. But even granting, that rage, madness, or a desire of revenge may have induced some fanaticks to commit these excesses, are we to consider the whole nation as culpable?

"The poisoning of fountains by bundles of herbs, or noxious mixtures, forms an accusation much more absurd; for in order to commit crimes, people must be actuated by some motives, and the hopes of success. But what success could the Jews expect in poisoning the springs, which were constantly renewed, and from which they themselves daily drew water. Ask the physicians, if, at a time when chemistry was only in its infancy, a poison was known sufficiently active to produce that effect. Can we allow ourselves to be persuaded, that the Jews, who were so much interested in living upon good terms with other nations, should attempt crimes, the execution of which was evidently impossible; and which they must naturally expect would provoke new persecutions? But though all the crimes imputed to the Jews should be true, when we exa-

\* The Jews were established at Metz as early as the year 888, since at that epoch Gombert the dean brought some complaints against them. Sigebert de Gemblours taught in this city in the twelfth century with such success, that they eagerly resorted to hear his instructions.—*Gregoire on the Reformation of the Jews*, page 283.

† Basnage, p. 676. Gifford, vol. ii. p. 344.

‡ The middle age, as it is called, is considered as terminating at the taking of Constantinople in the fifteenth century. Its commencement is not so well fixed by historians, some carrying

it back even to the reign of Constantine, and some only to the division of the empire under Theodosius. The middle age contains a period of about one thousand years. The term dark age is sometimes used to express the ninth, tenth, and eleventh centuries, which were the most barbarous portions of this dark period.



mine them thoroughly, they will appear less culpable than the nations by whom they have been compelled to commit them.\*

It ought, however, to be remembered, that the cruelty of professed Christians to the Jews in the dark ages is no argument against the truth of that sacred religion, the genuine spirit of

which breathes "peace on earth and good will to men." This spirit was exemplified in the primitive Christians, the apostles, and martyrs, and more especially in their head and patron Jesus Christ, who, while he expired, prayed for his most inveterate persecutors, saying, "Father forgive them, for they know not what they do."†

### PROCEEDINGS OF THE LONDON SOCIETY.

A LETTER FROM MRS. H. ADAMS,  
OF BOSTON, IN AMERICA.

A set of the London Society's publications having been sent to Mrs. Hannah Adams, of Boston in America, she has acknowledged the receipt of them in the following letter to the Secretary.

*Boston, May 21, 1816.*

Rev. Sir,

ACCEPT my grateful acknowledgments for your kind letter and interesting present. I have been highly entertained and edified by perusing the Jewish Repository. The progress the London Society has already made in their exertions to convert the Jews, the benevolent disposition exhibited towards *the lost sheep of the house of Israel*, and the animating prospect of farther success attending the measures of this Institution, have afforded me the most delightful sensations.

\* Gregoire on the Reformation of the Jews, p. 26.

According to Basnage most of these accusations against the Jews were the reports of their inveterate enemies, who continually sought their destruction, p. 644.

The various authors I consulted while compiling my History of the Jews, excited in my mind a deep sympathy in their sufferings, and a lively interest in their present and future welfare. The books I received from the London Society have given a fresh impulse to my feelings upon this subject; and I am highly gratified to find the respectable members of this Institution think my book worthy to be reprinted in England. I request that you will do me the favour to accept a copy of my work, in which I have inserted a few corrections. If it is still thought proper to reprint it, I should be much pleased to have an Appendix added to bring down the History of the proceedings of the London Society to the present time. I shall be happy to endeavour to promote a co-operation with this excellent Institution, by disseminating the knowledge of their publications in my country.

† See letters of certain Jews to Voltaire.

You will have the goodness to inform the London Society that I have gratefully received, and highly appreciate their valuable present. I desire to unite with them in prayers to the God of Abraham that he will continue to prosper their benevolent exertions to promote an object which must be deeply interesting to all who are anxiously waiting for the redemption of Israel.

Permit me to subscribe myself very respectfully,

Rev. Sir,

Your much obliged Friend,

HANNAH ADAMS.

Rev. C. S. Hawtrey, M. A.

P. S. The cause in which the London Society are engaged begins to excite attention in America. In the Christian Herald published at New York, 1816, it is recommended that a Society of Christians should be formed to digest a plan of operations to open a correspondence with the Society and enter immediately upon the work in which they are engaged.

Deeply impressed with the importance of this great object, a number of Ladies met on the fifth of June 1816, and after supplicating the throne of grace for direction and a blessing, formed themselves into an Association to be called the Female Society of Boston and the Vicinity, for promoting Christianity amongst the Jews.

the British and Foreign Bible Society will deeply interest all those "whose hearts desire and prayer to God for Israel, is that they may be saved."

"Theodosia, or Kaffa,  
May 27, O. S. 1816.

"As soon as the New Testament is ready for the Jews, two or three hundred copies must be sent to the Theodosian Society for circulation among them. This the Committee here most earnestly entreat, for several instances have already occurred of Jews making enquiry after the Gospel."

"Simpferopol, or Akmechet,  
May 31, O. S. 1816.

"The number of Subscribers to the *Taurian Branch of the Russian Bible Society* this day formed, is already upwards of 200, of whom 76 are Mahomedans, and five *Caraites*!

"I myself in passing through the town of *Karasubargar* had a most interesting conversation with several Jews, who eagerly sought after a copy of the Gospels; I was sorry I had none; but told them that they were preparing for them. The late wars and commotions in the earth, with the present wonderful exertions to spread abroad the Holy Scriptures among all nations, seem to have made a deep impression on the minds of many among the Jews.

"From what I have seen of this people in different nations, I am convinced that many among them are prepared to peruse with avidity, the Scriptures of the New Testament in their own language. On this account I pray you to procure

EXTRACTS OF LETTERS

FROM THE REV. R. PINKERTON.

The following information received through the Committee of

a number of copies of the Hebrew New Testament, or even of the four Gospels, should no more be printed off, and to send them by way of St. Petersburg for distribution among the Jews in the Krimea and surrounding countries, by means of the Taurian and Theodosian Bible Societies."

with a regard to the liberty of conscience, or the delicacy due to a dying man."

P. S. If you think necessary, I have no doubt that, upon application to the Minister above mentioned, you will get further particulars from him of whose piety, sincerity, and zeal as a minister of the Gospel, benevolence, benignity, and sympathy as a Christian, this city can testify.

*Bath, 1, Southcot Place, Sept. 12, 1816.*

BAPTISM OF A JEW AT BATH.

Sir,

IF the following extract from the "Bath Chronicle" of this day deserves your attention, an insertion of it in your useful miscellany may not be amiss.

With great respect, I remain,  
T. V.

"An interesting circumstance occurred yesterday in the parish of St. James; the baptism of George Gerson, a respectable Jew, between thirty and forty years of age, into the faith of Christ, by the Rev. R. Warner. His mind has been for some years impressed with a conviction of the truth of the Christian religion, but motives of prudence seem to have prevented his public avowal of it. The approach of dissolution, however, in consequence of consumption conquered all his fear of man: and determined him, to bear testimony to the Cross, in the face of the world; although the most strenuous endeavours were made to prevent him, by several of the members of his former church, in a way not quite consistent

In consequence of the above the Editors addressed a letter to the Rev. Mr. Warner, from whom they have received the following obliging reply.

*Widcombe Cottage, Friday Morning.*

Rev. and Dear Sir,

George Gerson, the person whom you inquire about, is no more: he died yesterday morning, full of a conviction of the truth of Christianity, and of peace and hope from the prospect it unfolds. I both baptized him; and administered the sacrament to him a few days after his baptism; but owing to the state of my health, have not had so many opportunities of seeing and conversing with him as my young friend the Rev. John Coane. To him I will shew your letter, and request, at the same time, that he will put together all the particulars which he may know of Gerson, and transmit the same to you.

I am, Dear Sir, &c.

R. WARNER.



MANCHESTER AND SALFORD  
AUXILIARY SOCIETY.

At a public meeting, held at the Exchange Dining Room, on Wednesday, Sept. 11, 1816, pursuant to advertisement, (being the Third Anniversary of the *Manchester and Salford Auxiliary Societies for promoting Christianity among the Jews*;) the Rev. Ebenezer Booth being called to the Chair, the following Resolutions were moved, seconded, and passed unanimously :

1st.—That the Report now read be received and printed, under the direction of the Committee.

Moved by the Rev. David Ruell.—Seconded by Mr. B. Braidley.

2nd.—That the warm thanks of this Meeting be given to the Patron, President, Vice-Presidents, Patroness, and Vice-Patronesses, attached to these Societies ; likewise to the Treasurer, Sub-Treasurer, Secretaries, and Committee, for their services during the past year ; and that the following Gentlemen do compose the Committee for the year ensuing :

Rev. H. Neale,  
— H. Hall,  
— R. Bradley,  
Mr. Lawrence Peel,  
— Robert Peel,  
— Nathl. Gould,  
— David Yates,  
— David Holt,  
— John Allen,  
— Geo. Taylor,  
— J. S. Bramall,  
— Benjamin Braidley,  
— Wm. Townend.

Moved by the Rev. William

Thistlethwaite.—Seconded by the Rev. Thomas Atkinson.

3rd.—That this Meeting do sincerely congratulate the Parent Society upon their acquisition of patronage, in the sanction and influence of the Right Rev. the Lord Bishop of St. David ; as well as that of the Honourable and Right Rev. the Lord Bishop of Gloucester ; and that the Secretaries are requested to communicate such congratulations.

Moved by the Rev. Legh Richmond.—Seconded by the Rev. Joshua Wardell.

4th.—That the thanks of this Meeting be given to the Ladies of Manchester, Ardwick, Chorlton Row, Salford, and the Vicinity, who have so laudably and zealously interested themselves in behalf of the House of Israel.

Moved by the Rev. John Buckworth.—Seconded by the Rev. Edward Smyth.

5th.—That the sincere thanks of this Meeting be given to the Rev. Legh Richmond, A. M. Rector of Turvey, and Chaplain to his Royal Highness the Duke of Kent ; likewise to the Rev. David Ruell, A. M. Chaplain to the County of Middlesex, and one of the Clerical and gratuitous Secretaries to the London Society, for their preparatory sermons ; as well as for their obliging and disinterested services rendered to the Parent Institution ; and upon this occasion.

Moved by the Rev. Henry

Neale.—Seconded by Mr. John Allen. Chairman, for the services rendered to the Society, by his

The Rev. Legh Richmond (as from the chair) seconded by the Rev. David Ruell, paid the usual tribute of thanks to the obliging, and able conduct, in promoting the business of the day.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

### AUXILIARIES.

The Secretaries have great pleasure in announcing that they have received from Mrs. Hannah Adams, Corresponding Secretary to the Boston Ladies' Auxiliary in America, in aid of the London Society, the sum of .....

		100	0	0
Bristol,	Rev. George Hodson .....	141	16	0
Colchester,	Mr. William Burgess .....	27	5	0
Chester,	Mr. J. Walker .....	10	0	0
Knaresborough,	Rev. D. Ruell .....	7	4	6
Leeds Ladies,	Mrs. S. Dixon .....	100	0	0
Ditto,	Rev. D. Ruell .....	20	0	0

### PENNY SOCIETIES.

Beverley,	Rev. J. Mather .....	4	16	8
Chatteris,	Miss S. Chatfield .....	4	0	0
Clapton,	Mrs. J. G. Barker .....	6	11	6
Helstone,	Miss C. F. Trevenen .....	12	0	0
Thorne Ladies,	Mrs. E. Benson .....	3	15	2

### HEBREW TESTAMENT.

Brice, Edward, Esq. ....	1	1	0
Jones, Mrs. Oakingham, per Westminster Auxiliary Committee .....	1	1	0
J. D. per H. C. Christian, Esq. ....	5	0	0
Lanyon, Richard, Esq. Lostwithiel .....	5	0	0
Rogers, Rev. J. Mauman Parsonage .....	1	0	0
Servier, Mr. J. ....	1	1	0
Wilson, Rev. W. per Messrs. Hoare .....	20	0	0

### CONGREGATIONAL COLLECTION.

Collected at the village church of Sanderstead, Surry, (Rev. John Courtney, Rector) after a Sermon by the Rev. C. S. Hawtreay .....

	9	0	11
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### BENEFACTIONS AND DONATIONS.

Donkin, Miss, Bath .....	3	0	0
Gladstone, Mrs. Liverpool ..	8	7	6
Saumarez, Sir James, Bart. Guernsey .....	10	10	0
Dobree, Mrs. J. ditto .....	5	5	0



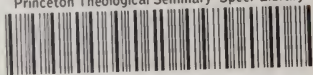


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